

A. T. Parker
High and Ashland East Sides
Sept. 19

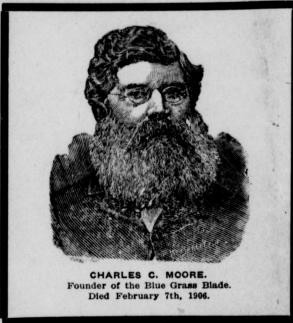
BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XV. NUMBER 13

LEXINGTON, KENTUCKY, SUNDAY, JULY 1, 1906

PUBLISHED WEEKLY, \$1.00 A YEAR IN ADVANCE



JAMES E. HUGHES - Editor and Publisher

TERMS OF SUBSCRIPTION

One issue for one year \$1.00 in advance. In clubs of Five NEW subscribers, 50 cents each.

Terms—\$1.00 per year in advance; foreign subscription \$1.50 per year.

Five new subscribers sent for one year for \$2.50.

Send your subscription by registered letter, post office or express money order, New York draft, and if personal checks are sent add collection charges as local banks charge for collecting same.

Make all money orders, drafts checks, etc., payable to James E. Hughes, Lexington, Ky.

When you change your address advise this office giving your old as well as the new address.

When you send your subscription say whether you are a new or old subscriber.

The address slip on the paper will show expiration of subscription, and serve as a receipt as the date changes as soon as the subscriber pays.

Subscriptions to the Blade are not discontinued at expiration unless so ordered by the subscriber. The courts invariably hold a subscriber responsible to the publisher for the subscription price of all papers received until the paper is paid for in full and up to date and ordered discontinued.

Office of Publication is located at 153 W. Short St., Lexington, Kentucky.

Entered at the post office at Lexington, Kentucky, as Second Class Mail Matter.

Address all communication to Blue Grass Blade, P. O. Box 393, Lexington, Kentucky.

EDITORIAL

Don't shackle the mind.

Give Reason plenty of elbow room.

Love to labor even as your labor to love.

The pantries of the poor are continually being robbed to feed some prima donna windjammer.

Preaching for the money power is a paying vocation and when one considers the vast sums of money that are squandered upon useless prayers we stand amazed at the enormous cost of salvation which is said to be free.

An American writer declares with remarkable emphasis that the object of matrimony is not happiness. The Blade's editor is glad to learn that he has not been bunced out at this late day.

With all the scandal closing in and upon them, the beef barons can afford to take on a new stock of cheer and brace up. It is probable that the vegetarian sentiment will grow because of the exposures and they can call in their potted ham and sell it for peanut butter.

Corner lots in the New Jerusalem are a drug on the market. Immigration has fallen off to such an extent that St. Peter is thinking of putting a padlock on the gates and applying for a new job. The entrance fees do not even pay for the grease to put on the hinges, and the throne of grace will soon have to be set with stage jewels unless some improvement can be made.

This is a republic. The supreme power is, ostensibly at least, vested in the people. The voter is the sovereign. He can make or unmake. He is the Warwick of our political system. Yet year after year he permits the perspiring politicians to buy him with gas and then sell him again for gold. Why rail at hard times, when the pinch comes? Is it not altogether the voter's fault?

TO THE FREETHINKERS OF OKLAHOMA.

Comrades, this is a call to arms. Be prepared. You have a sacred and important duty to perform.

By the pleasure of the National Congress, the crown of statehood has been conferred upon you, and in the adoption of the constitution by which you are to be governed in the years to come, take care that the sanctified do not curtail your liberties or deprive you of your rights as Freethinkers.

Never before in the history of the American government has a new Commonwealth been created out of material more promising than that which you furnished when you knocked at the doors of the Union of States for admission. It was the last strip of the Louisiana Purchase to stand without representation in the national lawmaking body, and if precedent had been followed instead of politics considered, you would have been made a sovereign state many years ago. From all present indications, there is little doubt that in less than a generation, Oklahoma will rank among the first ten states in wealth and population. You have much of promise before you. Watch. Be on guard. See that your liberties are not curtailed and threatened when you meet to adopt a constitution.

Oklahoma is peopled with a sturdy stock, descendants of pioneers, men and women who won the great west and held it against fearful odds. You are familiar with the art of popular government and free institutions. You have among you farmers, mechanics, merchants and tradesmen, of the really pure American strain, and as builders of Commonwealths, you have proved your great genius and ability.

There is one significant fact to which attention should be directed as concerns this new State. As a rule the first building to be erected by new communities is a jail. But it stands as a historic fact that in Oklahoma the people setting in a certain section turned their first energies to the erection of a schoolhouse. This is said to their eternal credit. Among such people, jails were unnecessary. Virtually speaking, every pioneer was there with a moral and wholesome purpose before him, which did not include designs upon his neighbor's property.

Oklahoma can boast, in proportion to its population, a larger number of Freethinkers, of high class and character, than any other State in the 48 states now in the Union. They are a reading and thinking class of people. They understand the moral law and rigidly, if not piously, observe it. It is such as these to whom the Blade now addresses this article in the hope that positive steps will be taken to subserve and protect their rights. First of all, don't get caught napping, but when the constitutional convention is called, delegates thereto being elected, get a fair representation in that body and watch for the cunning tricks of the Christian politicians.

First of all, secure the services and advice of some good, creditable and reliable constitutional lawyer. Remember there is a difference as to lawyers. Some are not versed in constitutional law. Others have but a surface knowledge of the question, while some are well versed on the subject. Get a constitutional lawyer and seek his advice.

Second, Call meeting among yourselves, and upon the advice given draft a set of provisions covering the taxation of church property, the reading of the Bible in the public schools, the statutory oath, and above all watch the provisions in regard to Sunday laws. When the convention meets be there to look after your interests.

Third, In such sections where your brethren in Freethought are sufficiently numerous, put up your candidate and elect one of your number as a delegate to that convention. This will give him a right to a voice and vote on the adoption of the constitution.

If you will move earnestly and with combined effort, there is not power enough in the State to defeat your purpose.

THE SYMPOSIUM OF ORGANIZATION.

The Blade is gratified at the responses so far made to its request for an expression of opinion on the subject of Freethought organization, which is a certain indication that a deep interest is felt in the subject, and that it is receiving the attention of the more thoughtful and resourceful of our members.

Some of the contributors are among the best known Freethinkers in the country, men and women who have been interested in previous organizations, whose opinions are invaluable upon such a subject. As far as the contributions to the symposium have been received, there is, apparently, a diversity of opinion, but the big majority seem to favor organization, express the belief that Freethinkers should properly organize, and insist that there exists a necessity for organization. It is the wish of the Blade that a full expression of opinion be given, that Freethinkers who have any interest in the propagation of Freethought principles, express their personal views whether it be in favor of or against organization. From a multitude of counsel wisdom may ensue and the more taking part in the symposium the better will we be able to determine whether or not there be any value to the cause in organization.

True, there is some difference of opinion as to the principles upon which the organization should be built, but the consensus of opinion so far heard from, is that all anti-orthodox unbelievers in the Christian system be brought together on one great, common platform, while not a few advocate political as well as a religious activity.

To be candid, it is the intention of the Blade to review the communications, summarize them, and from the combination, effect a system of principles upon which we can more effectively and systematically organize. If this be acceptable to the great body of Freethinkers, then let some central point be agreed upon as a place of meeting, most convenient to all parts of the country and an organization at once established on an absolutely new basis.

The Blade has always favored organization, but it wants that organization full rounded and complete. It wants a platform broad enough to allow every man and woman of advanced thought to be able to stand on it with both feet, and at the same sufficiently expressive to avow a determined purpose, precise, definite and clear cut, a purpose about which there can be no mistake, no ambiguity or misunderstanding.

Readers, there is yet room for many more articles on this subject. Get busy. Take your pen in hand. Give your thoughts full play. Write and say what you think on this subject. It is the Blade's purpose to publish the first collection of articles in our next issue so that the first come will be the first to be used. Don't delay, but write now.

ABOUT THE ROME BOOK.

The apparent confusion in the prompt delivery of the Rome Book, by Dr. Wilson is due, largely to the fact that many contributions for the book were made to different persons, and there has been some difficulty in checking the list of contributors. It is the first effort the Blade has made at publication of a work of this magnitude without extraneous help, and it has taxed our resources to the limit to get matters straight.

The book is out now, however, and the mailing list is about complete. Yet, there are a number of subscribers still writing to us that they have not received the book. We desire to assure all who have contributed, that they shall receive a copy of the book and if there be any who have not received it, having contributed for it, kindly let us know and we will immediately give the matter our attention.

Numerous compliments are being received concerning the book and as will be seen in this issue of the Blade, some having read it, have ordered extra copies in order to make presentations to friends. This is a further testimonial as to the merits of the work, and its value as a standard Freethought publication. Too much cannot be said in its behalf, and it is gratifying both to the Blade and Dr. Wilson that the book has been so kindly received.

Extra copies can be had by application to this office.

It is meet that every laborer in the land should trade his Christian charity for a stuffed club and assert his rights as an American citizen.

BLUE LAWS IN OLD KENTUCKY

Kentucky is now going through a desperate struggle against the Sunday closing question and the outcome is very much in doubt as the officials upon whom is vested the power of enforcing the law are pitting against each other and when a people become divided against themselves the end may easily be conjectured.

In Lexington the "lid" has been put on good and tight and the preachers are having a glorious influence. In Louisville Governor Beckham has had to intervene but his action of intervention seems to have wrought the ire of a certain portion of the Louisville judiciary which threatens to carry the Sunday enforcement to extremes. After all the Louisville magistrates may be right. If the law is regarded as obnoxious by a majority of the people upon whom it is sought to be enforced, then the best thing to do is for that majority to secure its repeal, and enforcement is a sure step towards repeat provided that enforcement be both rigid and impartial.

Every Sunday law is a religious weapon for use against progress and human liberty. It is a policeman's club to compel sanctity where no sanctity exists. It is a millstone on the neck of social improvement. It is a clerical invention to stifle honest competition. Every law upon the statute books of any state which prohibits a man from doing on Sunday what he may lawfully do on Monday is an invasion of the natural rights of man and a flagrant violation of the federal constitution, the opinion of our so-called learned judges to the contrary notwithstanding. It is high time that the old Yankee laws were relegated to oblivion and the best way to secure that lies in enforcement.

Among other things proposed by the Louisville magistrate, is to cause the arrest of every singer in church choirs who are paid for their services, as being engaged in a work that is either of necessity or charity. But why not go after the preachers? They work on Sunday. They receive pay for what they do on Sunday. If preaching and praying be a necessity why would not Monday, or Tuesday, do just as well as Sunday and make the day one of absolute rest and idleness? Further, this same magistrate even threatens to arrest the Governor's coachman should he drive the Chief Executive through the streets of that city on Sunday, and as the present agitation supposes an enforcement of the existing Blue Laws, that magistrate very evidently knows his business.

While all this professional political pandering is going on those engaging in it might take a valuable hint from Rev. C. N. Howard, of Rochester, New York, who has been making a crusade against the liquor traffic. In the course of his tirades he paraded a little girl on a public platform as the daughter of a drunkard and declared that she had been sent to a saloon for liquor by her father. It is sad to reflect that only in such a profession of which this preacher is a fitting member could such a play to the gallery be made possible. It is not that all preachers could be guilty of such gross offenses against good taste and good morals, but when you want something particularly bizarre, pick a parson for the occasion and you can get accommodated with comparative ease. More's the pity, indeed. Few men would have gone to the extent to what Parkhurst did, to see what he saw and do as he did, in the name of moral reform, but every man isn't a Parkhurst.

Among normal men, whether in or out of the church, a man who deliberately plans something on his neighbor for the purpose of getting him to violate the law, is no better than the victim of the plot. The vaudeville number engaged in by the particular preacher mentioned is shameful to contemplate. To put a helpless child on exhibition, a child too young to realize the humiliating part she was being compelled to play in public for the benefit of a gang of hoodlums, cannot be excused on any ground, save and except, that the persons responsible for the outrage were either insane or idiots.

The best and safest plan for all would be to wipe all Sunday laws from off the statute books and leave men free to enjoy their day of rest as they please. If men want to go to church allow them to go of their own volition and the church will be better off for it. Men are not to be driven into the church by simply closing up all other places of business.

DR. WILSON ON MAXIM GORKY

Another evidence of that irrepressible conflict of the human mind is to be found in the criticisms advanced by Dr. J. B. Wilson in last week's issue of the Blade upon our expressed opinions concerning the domestic arrangements of Maxim Gorky, and the injury he has inflicted upon the advocacy of his cause in this country thereby. The Blade had indulged the faint hope that enough had been written on this subject and that further reference were unnecessary. It has cheerfully printed all its critics had to say on the subject, giving space to their articles. But when Dr. Wilson, who is not the least among the lions of Freethought and among the most admired of the Blade's regular contributors, takes such an issue with the Blade's editor, then some notice becomes compulsory and we trust

(Continued on page four, first column).

THE BEGINNING AND THE END

Scholarly Discourse on the Christian Religion Showing its Foundation and Final Destiny.

(By HENRY GOLDBERG)

Although the Christians have very little affection for the Jews, yet they seem to be deeply in love with a Jewish book called the Bible. The question is: What causes them to be so infatuated with the Jewish book? The answer is that their cherished religion is founded on the prophecies which this book is supposed to contain.

The main prop and corner stone of this religious structure is a so-called Hebrew prophet, Isaiah by name. Christian theologians would part with almost anything rather than with this Hebrew prophet. They claim that all his sayings pertain to the coming of the Messiah, which means the Anointed, but they claim that it means Jesus Christ.

Though we cannot find any record in the patent office in regard to the inventor of the Messiah, yet we must not deprive the Jews of the benefit of their original invention of the Messianic delusion. This absurdity has caused the Jews until misery. Whenever the Jews were in trouble they looked for the Messiah, and they never had any difficulty in finding an imposter who claimed this distinction. There have appeared from time to time adventurers who assumed the name of the Messiah. The constant appearance of these successive impostors tended to keep alive the ardent belief of the nation in this great and consolatory article of their creed. The disappointment in each particular case might breed the spirit of rebellion in the minds of the immediate followers of the pretender, but it kept the whole nation incessantly on the watch. The Messiah was ever present to the thoughts and to the visions of the Jews. Their prosperity seemed the harbinger of his coming. Their deepest calamities gathered around them, only to display, with the force of stronger contrast, the mercy of their God and the glory of their Redeemer.

In the year 117 Hadrian ascended the throne of the Roman Empire. The new emperor did not entertain very fashionable sentiments toward his Jewish subjects. He issued an edict tantamount to a proscription of Judaism. It intended the circumcision of the males of the law and of the observance of the Sabbath. It was followed by a blow, if possible, more fatal. The intention of the emperor was announced to annihilate at once all hope of the restoration of the Holy City by the establishment of the Roman colony in Jerusalem and the foundation of a temple dedicated to Jupiter, on the site of their fallen temple. The Jews looked on with dismay, with anguish, with secret thoughts of revenge, and at length with hopes of immediate deliverance.

It was an opinion deeply rooted in the hearts of all Asiatic Hebrews that in the darkest hour of the race of Abraham when his children were at the extreme point of degradation and wretchedness, that even then the arm of the Lord would be revealed, and the expected Messiah would make his sudden appearance. They were now sounding the lowest depths of misery. They were forbidden, under penalties sternly enacted and rigidly enforced, to initiate their children into the chosen family of God. Their race was in danger of becoming extinct, for even the blood of Abraham would little avail the uncircumcised. Their city was not merely a mass of ruins, inhabited by a few wretched outcasts, who were about to make their permanent residence upon the site of Zion, and a temple to a Gentile idol towering the place of the Holy of Holies. At this momentous period it was announced that the Messiah had appeared; he had come in power and in glory; his name fulfilled the great prophecy of Balaam. Barcochab, the son of the Star, was the star which was to rise of Jacob. Wonders attended upon his person; he breathed flames from his mouth, which, no doubt, would burn up the strength of the oppressor and wither the arm of the tyrant Hadrian. One of the greatest of the Rabbinical sages, who had divine truth, whose profound learning was looked up to by the whole Jewish race, acknowledged the claims of the new Messiah, and openly attached himself to his fortunes. He was called the standard bearer of the Son of the Star. This standard bearer's name was Rabbi Akiba, and a thousand volumes would not contain the wonderful things which Rabbi Akiba did and said. He could give a reason for the use of the most insignificant letter of the law, and it is boldly averred that God revealed himself at once into the heart of this uncircumcised insatiate.

"Behold," said this enthusiast, in an access of divine inspiration, "the Star that is come out of Jacob. The days of the Redemption are at hand." Barcochab, the son of a Star, had learned a trick of keeping lighted tow

in his mouth, which was the secret of his breathing flames, to the terror of his enemies and the unbound confidence of his partisans. This impostor was a man of no commanding vigor or ability. Under his leadership the Jews gained great advantages, and the most general of these found it expedient to set on the defensive and reduce the province after by blockade and famine than by open war. For some time the Jews had been busily employed in laying up stores of arms, by degrees they got possession of all the strong heights, raised the walls and fortifications, dug or enlarged subterranean passages and caverns, both for retreat and communication, and contrived, by holes from above to let light and air into these secret citadels, where they deposited their arms, held their councils, and concealed themselves from the villages of the enemy. Multitudes crowded openly or in secret to array themselves under the banner of the Messiah. Native Jews and strangers swelled his ranks; even many who were not Jews, for the sake of plunder and the license of war, united themselves with the rebels. The whole Jewish race throughout the world was in communion. Those who dared not betray their interest in the common cause openly, did so in secret, and some of the wealthy Jews in the remote provinces privately contributed from their treasures. Barcochab, in the end, himself, the head of two hundred thousand men.

The first expedition of Barcochab was to make himself master of the ruins of Jerusalem. Pious pilgrims in secret stole to their adorations of the sacred hill, and some thought it worth while to venture at all hazards, if their last remains might repose within the circuit of the Holy City. With what triumph must they have crowded to the same spot when the conquering banner of the Messiah was unfurled, for here Barcochab openly assumed the name of king. Still the Jews availed a battle in the open field. Turnus Turus remained on the defensive. According to Eusebius, he put to death thousands of men women and children, but the obstinate cause and activity of the Jews was unbroken. They pursued their deliberate system of defiance, so that on the arrival of the famous Julius Severus to take the command, they were in possession of 50 of the strongest castles and 985 villages. But Severus had learned the art of war against the desperate savages. He turned their own policy against the insurgents. He ventured on no general battle with an enemy who had grown to be an overwhelming force, but instead of their supplies, in detail, cut off their families, and reduced them to the greatest distress by famine; yet the Romans experienced on their side considerable losses. In Jerusalem the insurgents were disheartened and confounded by the sudden falling in of the vast subterranean vaults, where according to tradition, the remains of Solomon were buried. Now their sudden fall not only made the hill of Zion insecure, but was considered an awful omen. The Romans, after a hard contest, made themselves masters of Jerusalem and razed every building that remained to the ground.

CAN ANIMALS SEE GHOSTS?

Characteristic Article From a Well Known Contributor. A Few Thoughts on the Business Venture Of Pope Plus.

(By HARRIET M. CLOZ)

A London dispatch says this subject is vexing the great city.

Of course it isn't to be supposed that I intend to answer the question either to the satisfaction of the populace or the animals, but it occurred to me that the "Lunatics" were somewhat light in the upper latitudes when their wits go glimmering after ghosts, while the live issues of the day lie around loose.

The law lands of the nation and the administration of city statistics are as nothing compared with the gabbles about ghosts. The throng of factory workers, the army of toiling miners, the multitude of the children, the hordes of initiates and insane and imbeciles, the countless waifs and criminals—these pitiable objects are lost sight of when a ghost goes to the front, even though it appears to an animal.

The broad riots of the cities, the famine in Ireland and India, the deceased, and dying soldiers, the Royal parades and aristocratic parades—these may furnish material from which ghosts are made—but the ghost the ghost itself, is the thing of importance.

At first blush one might think it a weary way from McCleod to Paradise, but that's not so. The ghost, after trifling with London traffic by appearing to draught horses may be accounted for as earth bound spirits or some of the suicides of the seething

city who cannot rise above the earth plane.

Teasers with animals susceptible to spirit influence should boycott the district. Westminster Abby and its unpleasant surroundings. An ounce of preventive is worth a pound of cure, and think of the inconvenience of suspending the business of London to discuss the question of whether animals see ghosts.

Of course animals see ghosts. Does not the Bible tell of Jenny the donkey of Baalham that saw a ghost? That ought to settle it.

Pope Plus in The Military Business.

It seems hardly fair after his "Revives" has ordered women to keep out of politics and threatened us with his displeasure if we wear decolets and hats with exclamation if we attend the meetings of the patriotic.

I say it is the right that the Xth Plus should assume the extremely exhausting experiment of listing the lingerie and laces presented to the Valentine by the ladies of the post.

It is said that the Joe Taylor of everyday life knows as much of the value of costing cowbeefs as does the official Joseph, but he is never too old to learn. To give an intimation of the interminable task it is said that the cataloging of laces was begun under Plus IX, and continued under Leo XIII and that the present Pope will list \$1,000,000 worth, what the value of the whole list is not known.

As we two managers to see France an entirely different source, however, I learn that the separation of church and state in France has caused such a falling off in funds that the finances of the Vatican are in a serious condition.

Can it be possible that in this lace-listing, there is the purpose to lay vandal hands on the valuable vestments of the Virgin-Mother? I do not think so.

A reputable authority states that there is enough wealth stored in one of the great Catholic churches of Spain to ransom the crowned heads of Europe.

On the penalty for pietry, O ye Popes! Play alive every fanatic who fears the fates of hell. Drain to the last drop the blood of debilitated Europe. Grind to a grease spot the putridianism prayer purveyors, starve the poor scrounge the scroffer and damn the doubter, but then, O Heaven-entitled up, Beware! The reckoning is not for the sweet by and by. It is overdone now.

STUDENTS ON THE GOD QUESTION

Remarkable Evidences of a General
Disease in Doubt Among The
Educated, Sure Signs of a Growing
Freethought.

(From the Truthseeker.—By Request)

The following article is reproduced from the Truthseeker, upon the request of an old subscriber. The data is of such a character that it can offer no hope to the theological propagandist and points conclusively to a radical change in the popular notions concerning deity.

After all that has been so plausibly written concerning the "imate idea of God," after all that has been said of its being common to all men in all ages and nations, it does not appear that man has naturally any more idea of God than any of the beasts of the field. He has no knowledge of God at all; neither is God in all his thoughts.

Whatever change may afterward be wrought (whether by the grace of God, or by his own reflection, or by education), he is, by nature, a mere atheist."—Wesley's Sermons, vol. II, 309.

The faith of a class of students in the College of the University of this city was put to a test not long ago according to the newspapers, by the propounding of the following questions:

"Do you conceive of God as a personal or an impersonal being?"

"What difference do you make between a personal and an impersonal being?"

"Under what image or images do you think of God?"

"What difference would the non-existence of God make in your daily life?"

Out of the forty-five students in the class it appeared from the answers given, that only sixteen conceived of God at all. For the most part the trouble to capitalize the pronouns was a customary with writers when referring to the deity and with the people of Rome when speaking of himself.

Thirteen of the young men said it would not make the least bit of difference in their daily lives if they had never heard of God. Some of them thought that the universe could hardly be kept moving without some sort of a deity, and so they concluded to believe there was a supervising deity.

One bright young fellow was candid enough to say that the word God suggests no image, and while admitting that there was probably such a being in existence, if God did not exist he should "feel a much greater responsibility for his acts, and would have a

greater fear of doing wrong." That is a reasonable view to take. If God made us we do as we please, while if he is not, he is not.

A junior replied that when a child he was taught to conceive God as a large man wearing a white robe, but that conception being no longer possible he had not clear ideas about him.

Another had a notion of a "controlling force," though he seriously objected to calling it God, because that word is connected with religious worship.

Altogether the young men of the class examined do not show themselves to be very religious, and the few who do, do so with a consciousness of it.

I say it is the right that the Xth

Plus should assume the

task of listing the lingerie and laces

presented to the Valentine by the ladies of the post.

It is said that the Joe Taylor of

everyday life knows as much of the

value of costing cowbeefs as does the

official Joseph, but he is never too

old to learn.

What mortals think they know of God

A thousand times reprove.

What mortals do not know of God

Fills all the universe."

PAINES WILL GET HIS DUE REWARD

Religious Recognition of the Splendid
Services Rendered by the Soldier
Author of the American Revolution.

(By REV. THOMAS B. GREGORY)

The following article will be found of interest to the Blade readers. It marks an era of awakening to the great truths of American history, and breaks the long conspiracy of silence against the worth and character of Thomas Paine, the Patriot.

It was sent to the Blade from the Louisville Times in such paper it

is not possible to give it space for publication under big, black headlines.

It is an encouraging sign of the progress of the times.

Ask the average man you meet on

the street who Thomas Paine was, and the answer will probably be: "Oh, he's the fellow who wrote that dirty scurrilous book, entitled 'The Age of Reason.'

That is as much as the rank and

file of the people of this country know about the man who was the friend of Washington, and who, next to Washington, did more to secure the soul of the nation for American Independence.

It is quite true that Thomas Paine wrote a book called "The Age of Reason" a work by the way, that is not half so radical as many of the books that are being written these days by Christian ministers.

Instead of being a "dirty, scurrilous book," however, "The Age of Reason" is a calm, dignified judicial criticism upon the Bible; and its author, in lieu of having been a blatant atheist and wholesale unbeliever, declared his faith in the following words:

"I believe in one God, and no more.

"I believe in one

Editorial

(Continued from page one).

our readers will not grow weary of this, our attempt, at reasonable well doing.

Let it be understood that the Blade entertains the most profound sympathy for the cause that Gorky advocates and hopes that the political revolution in Russia may be completely successful, and yet, we cannot refrain from holding the opinion that Gorky's mission to America would have met with far greater results had he come surrounded by different conditions, and, minus a mistress. The Blade's critics do not materially aid their cause by seeking to find excuses for Gorky in referring to King Edward of England or Leopold of Belgium and pointing to their conduct by way of comparison. The Blade defends neither of the royal snobs mentioned, neither does it excuse Gorky on their account. The very manner of their reference to these monarchs implies their admission that they have done wrong, a wrong to be condemned because they are monarchs, but worthy of condonation in a Gorky. As the wrongs consist of altogether too much sex then the principle is the same in each case.

Unfortunately for Dr. Wilson, as the Blade views it, he has revealed the "milk in the cocoanut" in the comparison he makes in seeking to drive home an argument. To be fair the Blade quotes him in full on the point we have in mind:

"Both money and sex are two necessities of which no one yet has ever felt that he got his just share, or that his system and wants required, consequently the selfishness, greed, jealousy, lying and hypocrisy associated with both."

Proceeding to analyze that statement what do we discover? Simply this, that man desires an abundance of both money and sex in order that he might satiate himself with both. An abundance of money that he might revel in the luxuries it is capable of producing; an abundance of sex that he might gratify a depraved desire for lust and encourage the animal passions to run riot in the blood. The Blade readily admits that man, physically considered, is merely an animal, and the law of his life must be identical with that of the brute creation. Under such circumstances, continence in man is a violation of his natural instincts, but that continence is demanded to be made by the individual as a sort of sacrifice to the necessities of civilization, of moral and social well being. Woman is not always the tempter for the sons of Adam have ever and always been gay deceivers. It is too often the case that woman is made the victim of man's rapacious lust.

Dr. Wilson also declares, "Oh, Gray!" All this squeamishness over Maxim Gorky's relation to the woman he claims to be his true and honest wife makes me inexpressibly weary." Has not the good Doctor managed to get his "gray" spilled in this declaration? If it be true that Maxim Gorky merely "claims" his present consort to be his "true and honest wife" then we are to infer that he does not actually know her to be so but, on the contrary, knows that she is not, and merely lays a claim. It is to be observed that Dr. Wilson abstained from suggesting "lawful" wife and substitutes the term "honest" as if ignoring the fact that in every civilized country there is such a thing as law, even as applied to the relations of the sexes. Were it otherwise universal chaos would reign and man would revert back to that primitive condition, when, like the beast of the field he took unto himself a mate and with his rude strength he defended her from the advances of other males. That such would be the result is borne out by Dr. Wilson's statement that "sex" is as much a necessity as "money" and the old struggle is upon us in which might is made right, the new found freedom would manifest itself in criminal folly and liberty be made a synonym for license.

THE FOLLY OF PRAYING.

We are accustomed to being told that "God helps those who help themselves," and if there is any truth, or even a semblance of truth, in the suggestion, it follows that prayer is an absurdity, a useless waste of energy, irrational and ridiculous. If the thought means anything it must mean that no matter how diligently a person may pray, no matter how earnest his petition, there can be no response unless he employs self-exertion and acquires that for which he prays without extraneous aid.

To the rational mind it would appear that no reasonable defense of prayer could be made, that no reasoning being would undertake to defend it, except those who pray for hire. Considering the lung power that is daily expended in delivering prayers to the alleged throne of grace and the fact that men usually get the opposite from that for which they pray, we are forced to the conclusion that the act of praying is merely a habit, acquired by heredity and environment, yet absolutely unproductive.

A few days ago a small church pamphlet fell into the hands of the Blade's editor. It is entitled "The Young Churchman," published at Milwaukee, for the benefit and edification of the younger members of the Episcopal church, to instruct them, as it were in the modes of grace and encourage their affiliation with matters churchly. On its first page we found an article called, "A Little talk about prayer," from which we will call the following excerpt:

"God knows everything we are about and before we so much as sash him. Where, then, is the use of praying at all? We pray simply because our good and loving God wants us, his children, to recognize his power to do and give all things. He also wants us to acknowledge our entire dependence upon him for everything we have. So we must never presume on his goodness, and get to thinking it

makes no difference whether we pray to him, or not."

From the foregoing it is self-evident that the writer felt he had discovered a fly in the ointment, somewhere. Impelled by a belief, or a professed belief, to accept the scriptural assertion that God knows what things we have need for before asking him, an effort is made to justify the asking in a manner that will not stand the acid test of criticism. If God knows what we need, then we repeat the question, what is the use of asking him? Note the statement is dealing only with the things we actually need, not the things we may merely desire and for which we are not in actual necessity. Things needed are things of necessity. Things of necessity men must have. God knowing that we need them and being able, refuses to bestow them just because some one, or perhaps, a dozen, have neglected and failed to ask him, makes of him a petulant, petty, crabby tyrant, who plays with men as a showman plays with puppets just to satisfy a grim, sardonic humor. A parent or guardian having the things of necessity to give, who withholds them, because his child or ward does not ask for them, is unfit to hold the trust confided in him.

It is not a sufficient answer to say that we are to pray because God wants us to do so. Want implies necessity, and if God wants our prayers, he must be in need of them. To insist that God needs prayers is to rob him of that dignified Godhood, that divine responsibility with which Christian apologists would clothe him, placing him at the mercy and caprice of the creatures who he had created. If it be true that God is the creator and man the creature, man owes nothing to God, but God owes everything to man.

All responsibility for creation falls upon God in that, according to Christian theology, without God, there would have been no creation. According to the same authority, after God had created man he drove him forth to bring his bread from the earth, but actually cursed the earth in order to make man's lot more difficult. He also surrounded man with dire necessities and the demands and insults upon a lot of fulsome flattery and praise in order that our necessities may be forthcoming. Granting this to be true it is small wonder that reasoning men and women refuse to pay homage to such a tyrant and work out their own salvation independent of God, realizing that if they do not help themselves, God will not.

Prayer consists of two kinds. There are prayers of praise and prayers of supplication. In the first class is found adulation, thanksgiving, and gratitude for some favored favors shown, but as the extract above quoted declares, we are to acknowledge our dependence upon God for "everything we have," then he causes evil as well as good, and as man certainly experiences both, who is able to draw the line, and if a line be drawn to enable us to praise him for the good bestowed, should he not also be condemned for the evil he works? Prayers of supplication are offered when something is wanted. They are seldom thought of until some necessity becomes urgent and pressing. Weak minded persons, instead of buckling down to work in order to obtain that necessity, will pray to God for it, expecting to get it without expending any further effort. Laziness personified. Selfishness supreme. Cannot Christian worshippers understand how ridiculous they make both themselves and their God by such conduct.

But does actually answer prayer? Has any prayer ever been fully answered. If he does then we are bound to assume that God does something in response to prayer which he otherwise would not have done, or in other words, the unchangeable has changed his mind, ceased to be the absolute director of the universe and makes of his subjects a board of directors to act for him. Of course we are told that "faith without works is dead" and it is fair presumption that prayer without labor is a folly and a farce. Granting this to be true then prayer is foolishness and less desirable than a second hand coffin from a 'nigger' cemetery. True, indeed, some intelligent men and women pray, and more's the pity of it. With the majority it is a mere perfunctory proceeding, very much like the Irishman's Mass, when it is said it is said and that's the end of it. Nothing is really expected to come from it and nothing can come from it. Faith, even unto a grain of mustard seed, was once supposed to be able to move mountains, but to-day, though it be like unto the mountain it is incapable of moving a grain of mustard seed.

Friends, readers, our appeals for new subscribers have been almost in vain. Few have responded nobly, as the result is that our mailing list has been increased, but only to a slight extent. It has been thus. The salvation of humanity has depended upon the few willing workers who live not for self alone. Without them, progress would have been impossible and the race brought to a standstill. Our receipts each week fall far short of our expenses and it begins to look as if we are up against a snag of such dimensions that we will be unable to overcome it. Of course we look for better times and as the Governor of North Carolina remarked to the chief executive of —, here's hoping.

The blessing of the home is goodness; its hospitality; its chief ornament is cleanliness; its happiness lies in contentment. It matters not where you are, but what you are doing there. It is not the place that embodies you, but you the place. The gold of life is not hidden in deep mines, but it sparkles in the tiniest sands all along the common path of humanity.

The great thing in this world is not so much where we stand as in what direction we are moving. To reach Freedom's port we must sail sometimes with the wind, and sometimes against it, but we must sail and not allow ourselves to merely drift along, or lie at anchor.

OPINIONS ON THE ROME BOOK

Commentary Letters Written to Dr. Wilson Upon His Splendid Effort And Valued Expressions on the Merits of his Work.

Dr. J. B. Wilson, Cincinnati, O.
My Dear Sir— I have just finished reading your book, "A Trip to Rome." As a work of descriptive travel and general enlightenment, it is unequalled by anything I have ever read. Its spirit of logic and philosophy is also keen and delightful.

No book with which I am acquainted has given me so much pleasure and satisfaction. I have traveled the same routes taken and written many hundred columns of my experience for the press, but nothing which approaches in excellence the brilliant matter in your charming book.

Proper advertisement would enable the \$100 million copies at \$1.50 each. The National Liberal Association ought to take measures for its extensive circulation. It would be a great blessing to mankind.

Respectfully,
D. K. TENNEY.

Fascinating From Cover to Cover
Cincinnati, Ohio, June 20, 1906.

Dr. J. B. Wilson.

Dear Sir and Friend—I have just finished reading your book, "A Trip to Rome," and am sorry to have reached the end. I wish it could have been twice the size. Excepting our dear Brother Moore's *Don Fennel*, I never read a book so interesting, and yet so instructive. I traveled the same routes taken and written many hundred columns of my experience for the press, but nothing which approaches in excellence the brilliant matter in your charming book.

Proper advertisement would enable

the \$100 million copies at \$1.50 each.

The National Liberal Association

ought to take measures for its

extensive circulation. It would be a great blessing to mankind.

Respectfully,
D. K. TENNEY.

philosopher, one who is always to the point, and who never wastes words on any subject, I would incline to think they were giving me a great big "jolly." But knowing them, I am compelled to accept their gratuitous statements as their honest convictions. However, I cannot bring myself to feel that the book deserves such an award. I have read it under great disadvantages—right between patients, and callers, and when not disturbed by them, the call of domestic duties occupied much of my attention.

The result was that just about the time the affair began to soar, it was punctured with an interruption, and so many of my best ideas remained unexpressed, for I could not recall them when I took up the course of travel again. I know that the book is not nearly so well written, as it might have been, but I am not able to say that it is not well written, as it might have been. I have a fear of going before the public, and can't bring myself to believe that it is deserving all the praise these three good friends give it.

I read Mr. Tenny's travel to the Honly Land, when first published, and purchased a copy when printed in book-form; and I have not only regarded his travels as a masterpiece of description, but a model for all such writings. Mr. Tenny's opinion, was twice as good as mine, and I have seemed very queer to me, that the first congratulatory letter I should receive was from him, and in it, he has certainly resorted to the superlative degree. I only hope it merits the kind words expressed by these three gentlemen, and that it will be of some help to our cause.

J. B. W.

FOOL KILLER
WANTED IN IOWA

Timely Discussion on the All Important Question of Divorce. Criticizing a Critic on Live Issue.

By E. D. NAUMAN

The fact that the fools are not all dead yet, is continually being proved anew. Thefeat is accomplished this time by the editor of the Des Moines Daily Capital, a thoroughly bigoted and partisan sheet, both in religion and politics. In issue of June 16, he writes a dispatch from Los Angeles, California, to the effect that a divorce was granted to a woman because her husband was afflicted by tuberculosis. This dispatch evidently is not the fact, as it is known from a pre-arranged division from the facts in a case of divorce by a pre-arranged and diseased husband.

You traveled through the largest and best of the cities of Italy, while I traveled mostly afoot, through the smaller as well as the larger places, and I can vouch for not only the accuracy of your statements, but will state that you tell the worst unadulterated truth in the country. I am in the country and smaller towns that the Christian superstitiousness is at its worst.

I saw people kneeling in the church of St. Peter's in Rome, offering prayers to the Most High, and His Son, while bugs were crawling all over them. This was twenty-five years ago. Since you do not mention the like, it may be that now they pray less and reason more, and so incline to keep themselves clean.

You wish here to protest that you have not read chapter 16, that

and who do not take the book, may have the privilege of reading this one chapter, and that the readers of the Des Moines Daily Capital, a thoroughly bigoted and partisan sheet, both in religion and politics. In issue of June 16, he writes a dispatch from Los Angeles, California, to the effect that a divorce had been granted to a woman because her husband was afflicted by tuberculosis. This dispatch evidently is not the fact, as it is known from a pre-arranged division from the facts in a case of divorce by a pre-arranged and diseased husband.

Following some remarks about the heartlessness of the women and the sacredness of the marriage altar this cheerful idiot warbles on as follows:

"There will come an awakening in this country some day. The enormity of the free and easy divorce plan will be seen in a new light. An aroused public conscience will demand that men and women, once married shall never sever their bonds for light and transient causes. The home, one of the chief factors of the welfare and well-being of the nation, will be protected from the assaults which are now made upon it. Let the crusade for divorce reform be continued until an era of better things is inaugurated."

Does this fellow think that when the

"awakening" comes to this country, we will all crawl back into the dark ages, when women were clasped with the "ox and the ass" as a man's property?

Does he not know that the "free and easy divorce plan" of which he talks is only a figment of his own diseased imagination?

The fact is that divorce is refused by the Courts in most cases, and common sense would dictate that they should be granted. We have had an illustration of that fact in our own town within the past few weeks.

"An aroused public conscience" need not interfere. "Men and women once married" usually do not sever their bonds "for light and transient causes,"

if they do, it will have to be conceded that it is mainly their own business.

That the home "is one of the chief cornerstones of our civilization" will not be denied by any sane person, but a majority of the people in this country are seeking to be released by the Courts is not a home. The quality which makes a condition and place, a home, has long since faded from such a union. Hence his talk about "protection from assaults," which are now made upon it, is a lot of jargon, which hardly aspires to the dignity of nonsense.

The "crusade for divorce reform,"

which he so much delights in encouraging, is not likely to do any one any good, unless it is by contraries, but it may, and doubt will do an immense amount of harm and damage, as is witnessed by the most recent guess on this subject by a majority of the U. S. supreme Court. This abominable

decision was no doubt in a measure inspired by this idiotic, blind, and Catholic crusade against divorce.

The great pity of it all is, that trash

like this editorial under consideration is spread out before hundreds of

thousands of people, where only one can be reached by a rational exposition of the same. If any one declares that the old theology and the brood, which it has hatched, are dead, and that we are like Don Quixote, fighting imaginary legions, he is simply being a stark raving fool.

With all that I had Brother Carnegie's millions with which to spread the light. Mrs. Henry's "Marriage and Divorce," and many of your very valuable publications would receive a wide publicity.

WHAT NAME SHALL WE TAKE

Suggestions of Nomenclature for a National Organization of all Anti-Orthodox People.

While the subject of a national Freethought organization is under consideration, including nomenclature, basis philosophies, etc., the following timely comment from the Humanitarian Review will be of interest to Blade readers, especially those who are writing for the coming symposium.

What a Name?

It is unnecessary to say that no one general term has been agreed upon as a fitting designation of the great mass of people who stand opposed to the claims of supernatural religionists, but there are many words which are less infidel than infidels to be used. "Freethinker," "Rationalist," "Secularist," "Naturalist," "Liberal," "Monist," any of these words will do; but the word "infidel" stands for nothing in particular, and is weighted down with prejudice that it would require an immense waste of labor to clean it as so as to fit into the mass of the great army of bold and fearless truth seekers" for whom, he says, the names "Freethinkers," "Rationalist," "Monist," etc., "will do." I am free to confess I am an unbeliever!" "A great army?" What a great army! The army of 150,000,000 inhabitants, should consist of one or more millions of "soldiers" all well drilled in the luse of the weapons of logic and supplied with great stores of the ammunition of scientific knowledge and heroic zeal for the accomplishment of a common purpose—not a mere plurality of indifferent, unorganized, uncoordinated masses, without discipline, orderly method, zeal, unity of purpose and effort. There is no "world of mental free men and women." There is no "army of the masses of people who stand opposed to the claims of supernatural religionists." There is only here and there an isolated "sharpshooter," each fighting independently of the other, and scarcely even attracting the notice of too really mighty armies of superstition—the Protestants, the Roman and Greek Catholics, the Mohammedans. Perhaps Brother Maple fell into a trance and saw with "prophetic vision" in the sweet bye-and-bye the really "great army" of really bold and earnest, "mentally-free" Humanitarians that is to be!—Ed.

A Good Route to Try

FRISCO SYSTEM

It traverses a territory rich in mineral wealth, containing unlimited possibilities for agriculture, horticulture, stock raising, mining and manufacturing. And last, but not least, it is

The Scenic Route for Tourists.

The Frisco System now offers the traveling public excellent service and fast time—

Between St. Louis and Kansas City and points in Missouri, Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the West and Southwest.

Between Kansas City and points in Tennessee, Alabama, Mississippi, Georgia, Florida and the Southeast.

Between Birmingham and Memphis and points in Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the West and Southwest.

Full information as to route and rates cheerfully furnished upon application to any representative of the Company, or to

Passenger Traffic Department, Commercial Building, Saint Louis.